

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

No. 36. NEW-HAVEN, FEBRUARY 1, 1817. VOL. I.

## FOREIGN INTELLIGENCE.

### BAPTIST MISSIONARY SOCIETY.

NINETEENTH REPORT.

Extracts of Correspondence.

MAHRATTA.

*Extract of a letter from Ram-mohun to Mr. Ward.*—"After a journey of two days, we arrived at Elik-poor. The next day I took some books, and went into the market-place, where many Mussulmans were assembled. I sat down with some Persian books in my hand: many came round me, and asked, 'Whence do you come? What books are those in your hand?' I gave them the history of our Lord's incarnation. They replied, 'We never heard these words before.' A mus-sulman at length very eagerly took a book, declaring he would take it into his own country, Bhoopal, and examine it well there, for that it was only good tidings. Bhoopal is three weeks' journey from Elik-poor.

"The next day the gentleman had an interview with the Nabob, when the sacred book was mentioned to his Highness, who replied that he would hear, and that he would call before him the person who had brought it. After two days, when the court was assembled he called me, and I went to court with the New Testament in my hand, where sat the Nabob Sulavut-khan, and Phutejung Bahadur, and a large assembly of distinguished persons. When I arrived in his presence, he desired me to sit near him, and said, 'Of what cast are you? Explain the nature of your book.' I explained to him particularly what Christ had done for me, and the necessity there was for my trusting in him. I also read the 5th chapter of Matthew. Hearing this, he expressed great pleasure, and directed me to leave the New Testament with him; saying, he would examine it well.

"The Nabob having thus received the sacred volume, I was full of hope that other Mussulmans would gladly hear the word; and when I returned from court, many Mussulmans came to me, and heard the word, and took books to read; so that this day I gave away twenty Persian and Nagaree books.

"Bakur-Hosen, a very rich man, lives near the palace: passing by his house one day, he called me from the top of his house, and asked me, 'What countryman are you, and why are you come?' I answered, 'I am come from Bengal, to proclaim the good news respecting our Lord Jesus, and I have brought with me this book—[showing him the book.] He said, 'Come into my house,' and ordered the sipahee to direct the door-keeper to let me in. He rose to receive me, took me by the hand, and made me sit by his side. I then made known the coming of the Saviour to give his life for sinners, with which he was filled with astonishment, and desired me to call upon him every day as long as we stayed at Elik-poor, adding, 'I shall order my servants to admit you whenever you wish to come.

"In this way, for twenty-one days we continued in this city. Many heard the word with joy. One day I met the eldest son of the priest of the Nabob: seeing a Persian book in my hand, he dismounted from his horse, took the book in his hand, and after reading a little, invited me to go to his house, and see his father. I went, and his father requested me to give him the same kind of book I had given to the Nabob. I gave him one; and after reading a little he said, 'This book of Jesus the Messiah is true; and this excepted, there is no chance for us. As you say, men have so sinned, that in their own merits they can never approach God: this also is true.' I

then explained to him the sufferings of Christ, by which the way of reconciliation to God has been secured. Hearing this, the son said, 'Father, we repeat the name of Muhommud-Rusool, and constantly read his shastra; but we never read in his book words like these.' As long as I stayed at this place, the young man came to me daily, heard and read the word of the Lord, and was exceedingly fond of the New Testament, keeping it constantly near him. A few others heard the word with apparent pleasure.

"From hence we went to Umuravuttee, and stayed there six days. I here distributed Mahratta books. A servant of the English Resident, when he had obtained a book, and had read it, and heard it explained, said, 'God is very gracious to me, thus to send to me the Holy Book: I will read it to all my friends.' He called many of the inhabitants, and made known the contents of the New Testament, and gave away to them ten or twelve copies: he himself heard the word daily, and with the New Testament in his hand went to the Jumudar of the city, and gave it to him, thus honouring the name of our Lord, and declaring that all their books and pooranas were the writings of man, and did the mind no good. He has many Hindoo books by him, and used to read them daily. He now said he would read the Holy Book daily: it would do his mind good. I therefore left with him a New Testament and some small tracts."

#### ORISSA.

We learn from Mr. Peter's Journals that he continues his labours at this Station, both amongst the soldiers and the Natives. He is frequently visited by inquirers, has many applications for books, and often addresses a considerable number of hearers.

In September, Mr. Peter writes as follows to Mr. Ward:—"I am glad to inform you, that I was out several times last month in the streets, markets, and at the doors of the Natives, and proclaimed the joyful sound of the

gospel. Last night, a Native informed me, that disputes are risen amongst every cast, and that they no more wish to wear the galling yoke of the cast. This is pleasing news indeed. Maria D'Costa, a Portuguese, has given her name in to the church, to join us by baptism: I am also told of another woman, who wishes to come forward as a candidate for baptism. A young Hindoo of Lucknow, who for these four days has been with me, promises well. 'And they that are far off shall come and build in the temple of the Lord.'"

I wish you could send me two faithful Itinerant Brethren as soon as possible, whom I can trust before the Ooriyas: they must be holy, diligent, and of humble spirit. You know I have no assistant.

"What am I alone, amongst the multitude of perishing souls in Orissa! I think half a dozen able labourers are required here. O Lord, send labourers into this part of the country, or else how shall I stand alone among millions. Oh what can one man do!"

In December, we hear from Mr. Peter, that he had been preaching Christ to some Natives from the Maldiv Islands, who treated him with kindness.

#### HIRBERNIAN SOCIETY.

##### Tenth Report.

Concluded from page 552.

The Committee have again to express their concern, that in some places opposition continues to be made to the formation of schools under the patronage of the Hibernian Society; and that in some instances, serious attempts have been made to break up such schools after they have been established. The chief cause of this opposition appears to be that distinguishing characteristic of the Society's system, which, in universal estimation, ought to be deemed its principal excellence, namely, the introduction of the Holy Scriptures into the Schools, and the children being taught to read, reverence, love, and obey the



pure Word of God. The Committee, however, are happy to remark, that the designs and operations of the Society, of which the diffusion of Divine truth, in a region of darkness, superstition, and depravity, is a principal part, begin to be correctly understood, and highly valued by those, at least, for whose benefit they are chiefly intended: in consequence of which the intolerance and bigotry of those Catholic priests, who have attempted to break up the Schools, and severely threatened and denounced such parents as have sent their children to be instructed therein, have had but a very partial and temporary effect.

On this subject a valuable correspondent thus writes:—"Partial opposition still exists, but it produces nothing more serious than driving in our out-posts; we soon recover the ground we had lost, and such occurrences are but preludes to victory. In the Quarterly Return it will be seen, that dispersed Schools again exist and flourish: and that in districts, where opposition seemed to threaten the existence of the Schools, and to render the prospect of a further extension of them hopeless, they have even been multiplied."

But, whilst the Committee have to complain of the opposition of some of the Catholic clergy in Ireland, they have great satisfaction in reporting an instance of a friendly disposition, and a truly Catholic spirit, in one priest. "The Rev. ——— (says the before-mentioned correspondent,) has requested that our School should be removed, for the better convenience of the people, to his chapel. He has publicly desired his parishoners not to be intimidated, or prevented from embracing the opportunity afforded them of having their children educated therein, by bad reports, which, he said, were all misrepresentations, and originated in ignorance and superstition. He further assured them, that the books used in the Schools were all good, and that it was his wish that all their children should be educated in the Schools of the Hibernian Society. It is a re-

markable instance of the Divine favour, that the priests who have been tolerant and friendly towards the Schools, are situated in places where their power is absolute, and where the Society has not a single friend to counteract their influence if it had been hostile."

The Committee hope to have the pleasure of recording, in future Reports, a great and extensive increase of this liberal and enlightened spirit among the Catholic clergy: because they conceive that the measures which the Society pursue, are evidently directed to the good of individuals, and the peace and welfare of the community; that they are calculated to excite patriotism, to soften bigotry, and to disarm intolerance; and that the effects which have already been produced by them, are strikingly beneficial to our Sister Country. On this subject, the following representations, from a very intelligent gentleman in Ireland, are conceived to be strictly just, and peculiarly encouraging: "It is indeed truly pleasing, that none of the districts, in which our Schools have been established, have been at all disturbed; and were the disturbances to extend to the counties wherein the Schools are placed, though they might more or less prevail, as the number of adults hitherto benefited bear but a small proportion to the population of those districts, yet I think that the evils would by no means have such a general spread in them, as in districts less favoured with Scriptural light and instruction. But it is when the rising generation, the *material* of the Schools, come into action, that the salutary effects of the operations of the Hibernian Society will be fully developed. The change may then be expected to be most important and glorious. The political incendiary, and the intolerant and bigotted priest, will lose their influence; every succeeding generation will be removed farther from their grasp; error, superstition, and disloyalty will give place to religion, industry, domestic and national peace, and all Erin stretch forth her hands to

travelling Preachers not included in the preceding account, 1,657. The increase of members in Great Britain, in the last year, is stated to be nearly 10,000, and in the West Indies, 100.

*From the Commercial Advertiser.*

#### THE GRAVE OF THE YEAR.

The following poem under this title, we recommend to the special attention of our readers. We have ourselves perused it with no ordinary satisfaction. Among the many admirable productions with which we have been favoured by the same esteemed author, we consider this as decidedly the best; and he who can read it, unmoved by the solemnity of its topics or the tenderness of its strains, must possess a kind of sensibility and taste which we can neither envy nor applaud.

*Lines written for the 31st December.*

Be compos'd ev'ry toil, and each turbulent motion,  
That encircle the heart in life's treacherous snares;  
And the hour that invites to the calm of devotion,  
Undisturb'd by regrets—unencumber'd with cares.  
How cheerless the late blooming face of creation!  
Weary Time seems to pause in his rapid career,  
And fatigued with the work of his own desolation,  
Looks behind with a smile—on the grave of the year.  
Hark! the wind whistles rudely—the shadows are closing  
That enwrap his broad path in the mantle of night;  
While pleasure's gay sons are in quiet reposing,  
Undismay'd at the wrecks that have number'd his flight.  
From yon temple where Fashion's bright tapers are lighted,  
Her voices in crowds, deck'd with garlands appear;  
And (as yet their warm hopes by no spectres affrighted)  
Assemble to dance—round the grave of the year.  
Oh I hate the stale cup which the idlers have tasted—  
When I think on the ills of life's comfortless day;  
How the flow'rs of my childhood their verdure have wasted,  
And the friends of my youth have been stolen away.

They think not how fruitless the warmest endeavour,  
To recall the kind moments, neglected when near,  
When the hours that oblivion has cancell'd forever,  
Are interr'd by her hand—in the grave of the year.  
Since the last solemn reign of this day of reflection,  
What throngs have relinquish'd life's perishing breath!  
How many have shed their last tear of dejection,  
And clos'd the dim eye in the darkness of death!  
How many have sudden their pilgrimage ended,  
Beneath the low pall that envelopes their bier;  
Or to death's lonesome valley have gently descended,  
And made their cold beds—with the grave of the year.  
'Tis the year that so late, its new beauties disclosing,  
Rose bright on the happy, the careless and gay,  
Who now on their pillow of dust are reposing,  
Where the sod presses damp on their bosoms of clay.  
Then talk not of bliss, while her smile is expiring,  
Disappointment still drowns it in misery's tear;  
Reflect, and be wise—for the day is retiring,  
And to-morrow will dawn—on the grave of a year.  
Yet awhile—and no seasons around us will flourish,  
But silence for each her dark mansions prepare;  
Where beauty no longer her roses shall nourish,  
Nor the lily o'erspread the wan cheek of despair.  
But the eye shall with lustre unfading be brighten'd,  
When it wakes to true bliss in yon orient sphere:  
By sun-beams of splendor immortal enlighten'd,  
Which no more shall go down—on the grave of a year.

MONTGARNIER.

#### NOTICE.

The Editor has received a new supply of the New-England Tracts, in complete sets.



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God, and lift up her voice to Him, in thanks and praise."

The Committee have now to report, and to express their gratitude for, the assistance which this Institution has been favoured with from various Societies in the course of the last year.

The British and Foreign Bible Society, with its wonted liberality, has presented thirteen hundred Irish, and one thousand English, Testaments.

In Ireland, the Roscommon Auxiliary Bible Society, on the recommendation of the Bishop of Elphin, has favoured this Institution with eight hundred Testaments, and the Sligo Branch Society with three hundred Testaments.

The Committee have printed a new and improved edition of the Spelling Book used in their Schools, consisting of 15,000 of the first, and the same number of the second part. These have been forwarded to Ireland, and have proved a very seasonable supply.

The Members of this Society cannot fail to observe that the Report which is now presented to them is of a *practical* kind; that the nature and the designs of this Institution having been fully developed upon former occasions, the Committee have restricted themselves, almost wholly, to a brief narration of its existing operations, its evident effects, and its actual influences. It is presumed, that these are so interesting in their nature, and of such vast importance in their consequences, as amply to gratify the benevolence which has planned, and the liberality which has cherished and supported them; and also to excite a strong feeling in the minds of the religious public, in favour of an Institution, whose designs and exertions have already produced results so beneficial to Ireland, and so interesting to every subject of the United Kingdom.

The Committee most earnestly invite general consideration to the objects which the Hibernian Society embraces; to the importance of its operations; to the success with which it has pleased God to crown its efforts; and

to the pleasing and animating prospect of enlarged and permanent usefulness, if the patriotic and pious liberality of the public, shall so replenish its funds, as to enable the Committee to comply with earnest solicitations, and to act upon urgent necessities, by increasing the number of its schools. Much important information, and many impressive and affecting incidents will be found in the appendix to this Report. The whole will be seen to present a mass of the most pleasing intelligence, and to include details, which will surely strengthen the hands, gladden the hearts, and animate the exertions of every Member of this Institution.

It only remains for the Committee to mention two points, which they feel it to be an impressive duty to bring to the consideration of this meeting, for the purpose of shewing the immediate necessity of great exertions to replenish the funds of this Institution. The first is, the enlarged operations of the Society during the last year, which have produced an increase of above 7,000 pupils in the Schools under its patronage, and which now present an aggregate of upwards of 19,000 scholars of both sexes, who are partaking the privileges of education, and the blessings of Scriptural instruction, at the expence of this institution. The other point is, that applications for opening additional Schools, and facilities for extending this important and benevolent system to other counties, than those which have hitherto been benefitted by it, are continually presented to the views and wishes of the Committee; but which they cannot venture to prosecute until the pecuniary concerns of the Society shall receive such a necessary and appropriate increase, as shall enable the Committee to discharge the present debt to the Treasurer, and also afford them fair and just encouragement to extend the operations of the Society.

The expenditure of this year exceeds that of the last more than 1000*l*. leaving a balance due to the Treasurer of upwards of 600*l*. as appears by the



statement of accounts annexed to this Report. This arises from the extension of the Schools and the augmented number of the Scholars, so that it is evident, should there be even no addition made to the present number in the ensuing year, there will still be a growing and very great deficiency in the funds of the Institution, unless the zeal and liberality of the religious public shall be exerted to increase them. The Committee have endeavoured to give a plain and correct representation of the present state of the Society's pecuniary concerns, in connection with its past operations and its future prospects. And, being persuaded that every member of this Institution is fully convinced of the importance of its objects, is highly gratified with the success of its exertions, and is cordially interested in the unremitting prosecution of its labors, and the extended sphere of its beneficence; they indulge the most sanguine hopes, that individual and collective efforts will be earnestly and successfully made, both in London and in the country, to provide for present exigencies, and to supply means for future and abundant usefulness.

The Committee conceive that they cannot more appropriately and effectively conclude their Report, than by inserting the following "Extract from a Report of the Sligo Branch of the Hibernian Bible Society," which makes such honourable and commendatory mention of the designs and operations of this Institution. "Your Committee presume that the practical good daily arising from the Schools established in various parts of our country, by the London Hibernian Society, has not escaped the notice of the public. This Association has been for years labouring to civilize the poor of Ireland; and, though discouraged by difficulties, which at first appeared insurmountable, their philanthropic exertions have been wonderfully blessed with success; and they can now boast of having 17,000\* children of the very poor

\* The number is now increased to more than 19,000.

receiving instruction under their care. By means of these Schools, the Word of God has forced its way into the most unenlightened parts of your country. Villages and glens, denied by nature the cheering beams of the sun, have received ample compensation in having their hitherto unpierced clouds of ignorance dispelled by the rays of the Gospel. The Bible has now become the class book of the Hedge School, and has supplanted those foolish legends which poisoned the minds of the youth. The children must necessarily imbibe all their ideas of good and evil from this pure fountain of morality. The attention of the parents has been arrested by the reading of their children at home, and in many places they have attended, with adults, the evening Schools which have been opened for instructing persons, prohibited by their daily occupations from giving up any other portion of their time. Nor is this the only effect of the circulation of the Word of God. Your Committee have been credibly informed, that in several remote villages of your country, numbers of persons, anxious to receive Scriptural knowledge, meet together after the close of the Evening Schools, not as formerly, to witness scenes of idle amusement, drunkenness, and gaming, or to enter into illegal combinations and dangerous conspiracies: but to hear the Sacred Volume read aloud to them, and to listen to those sublime precepts, which inculcate love to their neighbours, loyalty to their king, and reverence to their God."

*Narrative of the Journey of Mr. Read and others to Caffraria.*

*Bethelsdorp, May 21, 1816.*

Honoured and Dear Brethren,

I hasten to give an account of our excursion into Caffraria; which, I doubt not, will be interesting, and cause every heart to glow with holy admiration at what the Lord is doing upon the earth. Surely the time is not far distant when 'all the ends of the earth shall see the salvation

our God.' You must bear with me in my details, and make what abridgments you think proper, before you print them.

We left Bethelsdorp on the 1st of April, and took a new route to Theopolis, by a road which our people were cutting, through immense woods, on the banks of the Sunday River, which was to make about six hours difference in the distance to that new station. We arrived at the New Ford at sunset, and got safely through, though the water was so high that it came into the wagon; but the road being unbeaten, we spanned out\*, to stay till the morning.

In the morning we overtook our people, twenty in number, who were making the road; and having spanned out, and breakfasted, we proceeded with them, and assisted to cut through the wood to get the wagons through; but with hard labour we could not accomplish our work until midnight, and were obliged to make large fires, by the light of which to cut down trees and level banks for the wagons. We could have waited till the morrow; but were afraid of the elephants falling upon us, and there was no way to escape. We saw two of those animals in the afternoon, at some distance from us; but met with no molestation. We were all very tired and hungry when we got through the woods. The young chief Tzatzoo conducted the worship; but when praying for the Caffres, he was so much affected, that another concluded for him. Although it was so very late, and all were much tired, few seemed sleepy; and I heard many before day-light in earnest prayer.

In the morning we examined the woods to be cut through, and thought proper to send the wagons over a mountain, to escape three vallies which were to be cut through. We cut through one, and towards evening another, of upwards of half a mile

\* The phrases *spanning in* and *spanning out*, signify putting their oxen to the wagons, or taking them off.

wide; and night coming on, we were obliged to continue there.

I had selected five persons to accompany Brother Williams, who had a knowledge of the Caffre language; four of whom were members of the church at Bethelsdorp. One of these Jan Links, appeared at first very reluctant; but he said, the Lord had shown him his sin in such a manner, that he had been almost lifeless; and now, with great joy, he was willing to follow Christ wherever he should lead him.

On the third day we proceeded a great way; but suffered much for want of water, having had none since we left Sunday River. The pack-oxen and horses were dispatched to a fountain; but the water was so brackish that we could scarcely drink it; and we could not get fresh water till sun set. This place was a resort for numerous wild beasts, especially elephants. A little after dark three soldiers of the 83d regiment met us: they had heard of our approach, and were sent by the sergeant to conduct us to the post, where we arrived about an hour after. The officer was not at home. The sergeant tried to make us comfortable; but the only thing he had was a little wild mint-tea, and a good fire; but we soon set up our tent, and partook of the first regular meal since we had left Bethelsdorp. We had service. Brother Williams preached in English to the soldiers, and I to our people in Dutch language. There were two soldiers who said they had belonged to the Methodists, but had fallen away; and one openly confessed that he had never served God with a whole heart; and finding it impossible to serve both God and Mammon, he concluded it was best to return to the world; yet he said he loved good people; and spoke highly of a Hottentot woman, a member of Bethelsdorp who was at the post with her husband, as being so zealous, that she was exhorting sinners, day and night, to come to Christ.

We left the post in the morning after worship, the oxen having been brought



back that strayed in the night. We had to cut through a large bush to get down to Bushman's River; and then we were obliged to span out, to make a new road on the morrow, as the old one, running along the Bushman's River, was too dangerous, the wagons being every moment in danger of falling from a great height into the river, similar to what is called *The Hell*, at Gout's River.

Saturday morning our people were divided into three parties:—One to cut a new road round a hill—one to break a road through a rock, with iron crows—and one to work out a slant with pick-axes. It was noon, therefore, before we could cross the river; and then we had to make a road up a mountain. Crossed the Kareeka River with difficulty, and arrived unexpectedly at Theopolis. Brother Barker had arrived a few days before to remain there till my return from Caffraria.

After crossing the Bushman's River, one of our people ran among the bushes after a honey-bird; and was attacked by a buffalo, which wounded him in the head with his horn. We were at first alarmed, as it was thought that the blood could not be stopped; but some tinder being applied, this was effected. The man seemed unconcerned, and said he did not regard it, if it might but prove beneficial to his soul; that when the animal was upon him, he cried out to God, who had driven him away.

Sunday. The ordinances of the day fell to my lot; and my mind was peculiarly impressed with these words "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" From these words I spake at the Lord's table.

On Monday we thought of proceeding: but the rain kept us back, as our tents needed to be repaired. In fact, the sail of my wagon was torn into many pieces, so that it could not be used any more; and this was so much the worse, as it was borrowed.

On Tuesday, at noon, we got away, accompanied by Valentyn and Kobus

Boezak, brother Hendrick, who was a great shotsman; had much rain, and could not proceed far. Were obliged to span out before dark, and passed an unpleasant night.

We arrived at Graham's Town on Wednesday; and were kindly received by Major Fraser, &c.; all of whom wished us success; but seemed to think we should never return again, but be murdered by the Caffres.

We arrived at the time they were reducing the Cape regiment from 800 to 500 men; and I am sorry to say that there had been an order that none of these men should be permitted to go to the Missionary stations; but be obliged to enter into the service of the Boors. Some of the poor lads, who had been torn from Bethelsdorp by force two years ago, applied to me for help; but I could only pity them, and write on their behalf; but, alas, to no effect!

On Thursday, we left Graham's Town; and spanned out upon the summit of Zuurberg, directly over Blaauw Krans, where we had a full view of Caffraria. From hence we could see a large chain of mountains, stretching from the Winterberg towards the sea-shore, dividing the Caffres from the Bushmen. The country appeared from hence remarkably hilly; and indeed not a plain could be seen. My mind was deeply affected with the sight of this country. I had longed to see it with a strong desire, and to impart to the Caffres the Gospel. The way being open was a wonderful circumstance; but suggestions were sometimes made to my mind, that I should never cross the Fish River. Our journey, however, thus far was prosperous; and every one was eager to see the first Caffre. Brother Jan Links said he would begin to sing the praises of God to the first he saw.

The only horse I had, and which I called a *Missionary horse*, was dead. I bought him for 50 rix-dollars eight years ago, and could afterwards have got 250 for him. He was considered one of the best horses in the district.

I intended to have taken him with me to Caffraria; but the morning I left Bethelsdorp, sending for him from the field, found the wolves had killed him. I tried to hire a horse at Graham's Town; and sent off two of our boys to Blaauw Krans to fetch me one I had hired; but these not coming soon, we began to be alarmed, and the horses with us disappeared while we were praying; and we could not find them till next day at noon, nor did the boys return earlier. We felt thankful for the return of the boys with the horses, and set off, hoping to be in Caffraria on Lord's day; but halted at the bottom of the mountain to make signals on the morrow.

On Saturday, two men were dispatched to the end of the mountain to make fires, agreeably to an appointment made with the Caffres, who had been at Graham's Town; but we were in the evening greatly disappointed by their returning without seeing a Caffre. We were rather dejected; and being near the Fish River we were careful to tie the oxen and horses to the wagons by night, for fear of straggling Caffres. Three of the brethren, in the night, agreed to set off to Conga's Kraal, to procure a couple of men as guides; and intended to return in the evening. They, therefore, set off early in the morning; and our hearts were lifted up for their protection. We had a prayer meeting in the morning. I preached in the forenoon from Joshua i. 12: words that had been for several days, at times, strongly on my mind. In the afternoon, we enjoyed together the Lord's Supper in the tent, and committed ourselves to God. Several were much affected. We had twelve persons with us; nine of whom were members of the church at Bethelsdorp, and whose prayers and supplications for the Caffres were incessant. Brother Williams preached in the evening, from Ps. xxv. 8, with much freedom.

On Monday we were in anxiety, because our people did not return; and our patience was nearly exhausted.

In the afternoon, several elephants presented themselves in the bushes before us. Brother Williams rode to the top of the mountain to look out for the people; and the rest of us had a prayer-meeting. Brother Tzatzoo prayed last; and no sooner had he risen from his knees, than we saw the people approaching with Caffres, whom we received with great joy, every one being eager to converse with them. One was an intelligent man, and spoke good Dutch; the other was astonished at the friendly reception we gave him; and said he was surprised that a white man should shake hands with such a black crow as he was. He said he could not say much that evening, for all was like a dream; but after he had slept, and knew it was reality, he should talk.

16th. We spanned in early; but going down a mountain, my wagon was upset; yet nothing broke, nor was any person hurt. The river was very deep, and the descent to it rocky and steep. The oxen of Brother William's wagon going too low, endangered the wagon's being upset, and although our hearts frequently misgave us, it was brought safely through, though, from the depth of the water, all our things were wet.

I had made a kind of vow, that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter; and three engaged in prayer, to thank God for his great goodness. Just as we were beginning our service, we found ourselves surrounded by about 100 Caffres,—the men armed with assagays; but, as soon as they heard who we were, they laid down their weapons, and informed us that they were followers of Makanna, who taught them to abstain from bloodshedding, theft, witchcraft, and adultery. Many begged of us; but one woman sat herself down to hear the word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for



beads, buttons, &c. but for the word of God. They followed our wagons a great way, while our people sang; and they seemed delighted. The poor woman left the wagons reluctantly.

We spanned out at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, in that language, which seemed to have a good effect; and our people were busy till midnight exhorting, &c.

17th. We set off early, and on the road were joined by many Caffres; and at about 10 o'clock the wagons spanned out, near the kraals of the chief Golana, a man noted for courage and fierceness. A few of us had rode to a kraal to get milk. The chief asked whether we were not afraid to come into their country; for, said he, if any of their people did but cross the Fish River to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. One was a woman belonging to his father's kraal.

Returning to the wagons, we found Golana, and a great concourse of people with him. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming, broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were! They cried out with tears, *Dankje! dankje!* (thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about 20 of his chief men, were ready to receive us; and each reached out his right hand, and shook hands with us.

We then had a conference; when the chief asked me the object of our coming into the country. I told him, that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the Gospel was sent to them again: that Jankanna had always prayed for them, but the door had been shut: that God had now opened the door; and Government had given permission for Mr. Williams and Tzatzoo to instruct them; and that we wished to know his mind upon the subject. He said he was but a young captain; and although he was much pleased, he could not give his sentiments till the other chiefs had been consulted; and being asked whom he meant, he answered Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golano urged, that Kobus should use every endeavour to get a Missionary among them. The young chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share; therefore, after service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful. They staid with us till after midnight, and then left us, reluctantly, to go to rest.

(To be continued.)

#### Mission to St. Domingo.

This is a day of wonders!—the hand of the Lord is bringing great things to pass! There is a rattling among the dry bones in every part of the globe; and there is an increasing demand for men of zeal, piety, and learning, to prophecy unto them. The fields every where appear to be whitening unto a glorious harvest. In the east and in the west, in the north and in the south, the noise of the workmen who are preparing for the building of the church, is on the increase. Surely the hearts of Christ's people must rejoice; and they who have

prayed ardently for the present appearances of hunger and thirst after the bread of life, must now be equally animated in ascriptions of praise on beholding the dawn of light which hath arisen on many dark regions of the habitable globe; and, among others, on this interesting Island. The hearts of kings and rulers are under the divine control; and we trust that it is He who hath put it into the heart of Christophe, who assumes the title of Emperor of Hayti, to allow, yea, authorize an application to the friends of religion in this highly favoured land to procure learned and pious men, to go there as teachers and preachers of the Christian religion. It is a peculiarly delicate affair, under the political circumstances of the two countries; and we trust it will be managed in a proper manner, so as to keep clear of giving offence to the government there, in a political point of view. Mr. Wilberforce is the man who, as the friend of slavery abolition, is pointed out to recommend proper persons for this highly important mission. The design seems to be truly wise; a sort of college is to be formed, with professors for the learned languages; and schoolmasters for the lower orders, all paid liberally by the government of St. Domingo, are to be procured. A pious and discreet native has been in England, to make this arrangement with Mr. Wilberforce, and is returned for a time, to make more mature preparation, and to return to England, to complete the work. We must say, that we wish him success in the name of the Lord.—*Eccl. Mag.*

#### DOMESTIC INTELLIGENCE.

*Eighteenth Annual Narrative of Missionary labours, performed under the direction of the Trustees of the Missionary Society of Connecticut.*

The season has come round, when the good people of Connecticut will expect to be informed how the fruits of their liberality have been expended, and some of the effects which have

grown out of what has been given for the furtherance of the gospel. The Trustees of the Missionary Society cheerfully comply with this call of duty. An exhibition of the facts contained in the following Narrative, it is hoped, will gratify the wishes, and gladden the hearts of Zion's friends, in general; and especially of those who have generously contributed of their property to aid and support the missionary cause.

The number of Missionaries, whose travels and labours are brought to view in the following pages, is as great as that of former periods; and the territory over which they have travelled is more extensive than that of any preceding season. It stretches from Vermont to the Illinois and Missouri Territories, comprising the new settlements in most, or all the intervening states. New fields of missions have been established; and places have been visited by Missionaries, the year past, where none had been before.

The Rev. Justin Parsons entered on a Missionary tour, in Vermont, some time in the month of May, 1815; and continued in the service, in the course of that year, about 30 weeks. His labours were principally in the counties of Windsor and the adjacent counties. He speaks of the low state of religion in many places, as well as the violent opposition to the great and distinguishing doctrines of the gospel. He found, notwithstanding, in many of the settlements that he visited, a degree of solemnity and attention; and in some a very great awakening, and an earnest enquiry for the way of salvation. Indeed, in every place, a few, at least, were discovered, who sighed for the prosperity of Zion, and longed for the building up of Jerusalem. He says in his journal, "On the whole, I am clearly of the opinion that the cause of truth is generally prevailing among the towns I have visited; and I am much more generally well received than I was two years ago. And there is still great need of missionary labour."



The state of New-York affords, in its great number of New settlements, a very ample field for the labours of Missionaries. A number have been employed there. No less than seven have been labouring in that State, and in the adjoining parts of Pennsylvania, in the course of the past year, and the latter part of 1815.

Mr. David M. Smith set out on a mission, October 13, 1815, and continued in the service about 18 weeks. The principal field of his labours was in the Holland Purchase, in the western part of the State. But, in travelling to and from that field he, necessarily, passed through many vacant settlements, and had opportunity to dispense the word to many who were hungering for the word of life. In several places in his route, he found a serious concern for the salvation of the soul, and a solemn and earnest enquiry among sinners after the *one thing needful*. In the town of Bloomfield, in particular, a special work of grace was then going on; and so great was its power, that nearly two hundred had, hopefully, been brought from the darkness of spiritual death, and joined themselves to the Lord. He proceeded west through the tract of country, called the Holland Purchase, as far as Buffoloe, spent some time at Lewistown, and then turned his course and retraced his steps, visiting, again, the places where he laboured when going out. He was treated with becoming attention—found the people, generally, disposed to hear the word, and much pleased that Missionaries are sent to preach the gospel among them.

The Rev. Oliver Hill commenced his mission the 15th of October, 1815, and closed the 24th of March following. He laboured principally in the counties of Susquehannah, Bradford, Luzerne, and Wayne, in Pennsylvania; and the county of Broome, in the State of New-York. During his mission, which included 18 weeks, he travelled 534 miles; preached 80 times; attended 6 religious conferences; administered the Lord's Sup-

per 4 times; admitted three persons into particular churches, and baptized one of them; attended 2 funerals; visited 8 schools; attended one Association, and one Installation; assisted in the formation of one church; and visited a great number of families, preaching from house to house, as the Lord gave him opportunity. He observes in his journal, "Where I have travelled, I have met with hospitable treatment and kind reception. The good people express their gratitude to the Missionary Society of Connecticut, for their charitable aid, and their desire for the continuance of those favours."

The Rev. Ebenezer Kingsbury has the charge of a church in Harford, county of Susquehannah, in the state of Pennsylvania. He has for several years performed faithful and laborious services, as a Missionary, such a portion of the time as he was not engaged by stipulation with his people to continue in their service. He commenced a missionary tour in March, 1815. During the remainder of the year, he laboured in the destitute settlements, visiting private families and schools, attending conferences, and dispensing the word of life. From the month of March, 1815, to the end of the year, he performed 26 weeks of missionary service. During the half year that he laboured in the service of the Society, in 1815, to the end of the year, he performed 26 weeks of missionary service. During the half year that he laboured in the service of the Society, in 1815, it appears from his journal, that he was faithful to his divine Master, and discharged his trust as a workman that needeth not to be ashamed. He rode 1145 miles; preached 109 sermons; attended 10 religious conferences; visited 272 families; administered the Lord's Supper 3 times, and performed in general the work of an Evangelist. The scene of Mr. Kingsbury's labours was the counties of Luzerne and Susquehannah, in Pennsylvania; and those parts of the state of New-York bordering on that tract.

Mr. Kingsbury found the people, in the field of his labours, generally disposed to attend meetings, and engaged to hear the word preached. He had repeated and pressing invitations to visit destitute settlements, with which it was not in his power to comply.

While in some places sectarians prevail, yet he found, even in those places, a few professors "sighing for the sincere milk of the word." He observes, "The prospect in this region brightens in some respects." And he adds, "It is very evident that the labours of Missionaries have been blessed in these destitute settlements. A number of places appear to be engaged to do something to provide themselves with the administration of divine truth."

By a communication from Mr. Kingsbury, dated the 31st of October, 1816, it appears that he is performing another missionary tour of 6 months. But as no particular journal of his labors has come to hand, we are not able to state what places he has visited, nor how much service he has performed. Thus much, however, he observes—"Since I have rode as a Missionary, I have not had such pressing invitations to visit particular settlements as this season. In some places have been some revivals of religion, but no general awakenings. There is, however, an increasing attention to the word preached. The meetings have been more full and solemn than usual."

The latter part of the year 1815, the Rev. William Williams entered into the missionary service, and labored, with some intermissions, for about six months. His field of labor was the counties of Montgomery, Herkimer and Saratoga, in the State of New-York, lying on, and to the northward of Mohawk river. As he travelled he visited families and schools, and preached from day to day as he could find opportunity.

It appears from his journal that Mr. Williams, when he visited the same tract of country formerly, had the gloomy apprehensions that his la-

hours were useless and vain. But in his late tour he has found occasion to alter his opinion. It seems that to some, at least, the Lord has blessed the word for their conviction, and conversion. He speaks of one or two towns, in particular, where there has been an increasing attention to religion through the summer. The work of the Lord has been visible and powerful in Mayfield, and 26 have been added to the Church. In Salisbury the Lord has appeared in his strength, and brought 30 to confess his name, and join themselves to the number of his professed friends. In a number of other settlements he found the Lord had a few names who would gladly hear the word, and were edified and comforted by divine faith.

While these things were refreshing, and served to animate and encourage him, yet "One thing," he says, "has greatly tended to mar my spiritual comfort. The dreadful destitute state of this region, and the thousands that are perishing for lack of vision."

Mr. Williams travelled about 1100 miles; preached 184 sermons; attended on 7 sacramental occasions; baptized 20 children and one adult; visited 12 schools, and 216 families.

The Rev. Samuel Swezey set out on a mission to the Holland Purchase, April 23, 1816. He prosecuted his journey with as much speed as was convenient, and arrived at Batavia, the first town in the Purchase, on the public road to Buffaloe, on the 30th. There he appointed a lecture, and preached on the evening of his arrival.

Batavia is a flourishing village, and in the town, there is a small congregational church, though but one professor in the village. A goodly number, however, are very friendly to Missionaries, and disposed to treat them with hospitality and respect. From Batavia Mr. Swezey went on through the scattered settlements, attending meetings, and preaching from day to day, as the Lord was pleased to open the door, and give him opportunity. He visited as many of the settlements in that extensive field as his time



and strength would permit. Though he found the people struggling under all the inconveniences of settling in a new and uncultivated country; and the still greater calamities that have grown out of a late distressing and ruinous war; yet they were disposed to leave their business in the most busy season of the year, to attend meetings, and hear the word of life.

In his tour of 16 weeks, Mr. Swezey rode 923 miles; preached 95 times; visited 209 different families; administered the sacrament of the Supper 6 times; baptized 15 children, and performed other labours that Providence cast in his way.

The tract of country where Mr. Swezey labored is a very important field of missions, and opens an extensive scene for missionary exertion. The country is rapidly populating, but in such a new and uncultivated state, and the people are struggling under so many embarrassments; that, at present, they are not able to support the gospel. It is true, therefore, that, unless supplied by Missionaries, the many settlements which are already formed, and the large number of small churches that have begun to exist, must remain destitute of a preached gospel, and the ordinances of God's house. All the well disposed in that region are highly gratified that they are thus favoured, and express an earnest and anxious desire that the favor may be continued.

In the same field the Rev. John Spencer has been laboring, one whole year, since the publication of the Narrative for the last year ending December, 1815. It appears from the journal of his travels and services, that he had more calls for missionary labors than he could possibly answer; that, as the country is rapidly settling, and the desire to hear the word increasing, so there are the most pressing calls for the number of Missionaries to be increased in that important field. Much, however, has been done, not only by Mr. Swezey, but also by Mr. Spencer. The latter, in fulfilling

his engagement, commencing in the month of October, 1815, travelled 2023 miles; preached 298 times; formed 2 churches; admitted fifteen to the communion of different churches; administered the sacrament of the Supper 19 times; baptized 34 persons; attended 25 prayer meetings, 9 church meetings, and 11 conferences. Multitudes, of course, in that extensive, new, and destitute region, must have heard the word, who, aside from the missionary institution, would have remained without the word of the blessed gospel. Many, probably, have been edified and comforted—many instructed; and, as there is reason to hope, some convinced, converted, and made to bow to the prince of peace.

The Rev. William Wisner performed a short missionary tour in the course of the last year. His services were confined to the county of Tioga, State of New-York. By a communication from him, of March 28, 1816, we learn that the delicacy of his health rendered it necessary for him to retire from the missionary field. Six weeks only were spent by him in the service in 1816. During that period, he visited 5 settlements; rode 251 miles; preached 29 times; attended 4 conferences; examined and received into the church 5 members; administered the Lord's Supper once; baptized 2 adults and 7 children; and visited families, as his strength and circumstances would admit.

A greater proportion of his labours was bestowed on those few settlements on account of the state of religion in those parts. In Spencer, Condor, and several of the towns in that vicinity, there was, at that time, a special attention to the concerns of the soul. He speaks of the great need of missionary labours, and says, "In many places the language of the people is, *Come over—and help us.*"

The Rev. Nathan B. Derrow has been in the service of the Society, in New Connecticut, a great part of the time for seven years. He closed his labours there, and took leave of that field in the month of June, 1816, hav-

ing accepted of an appointment to Indiana and the Illinois territory. He observes, "I am happy to state, that, on leaving the Reserve, I leave a country in which the prospects of religion are assuming a most cheering aspect. The hearts of God's people are encouraged. Many hands are raised in supplication to God. The churches are increasing their strength, gaining in numbers, and, I hope, in grace. Never have I seen Christians so tremblingly alive to the concerns of Christ's kingdom as at the present."

During his time of labor in New Connecticut, Mr. Derrow travelled 11,858 miles; preached 786 times; baptized 128 persons; administered the Sacrament of the Supper 30 times; and planted 7 churches; besides attending conferences, visiting families, and other occasional services. When taking leave of the station where he had been employed, for the more distant regions to the west, Mr. Derrow observes, "I desire, on leaving this field of labour, renewedly to dedicate myself to the service of Christ, and to be an humble instrument in his hands, in this day of wondrous grace, of building up his glorious cause."

(To be continued.)

#### MISSIONARY SOCIETY.

On the 27th December, 1816, a Society was instituted in the city of New-York, by the name of the *New-York Evangelical Missionary Society of Young Men*.

The object of this Institution shall be, the propagation of the Gospel of JESUS CHRIST.

Any person recommended by at least two members as friendly to the object of the Society, and of regular moral deportment, may become a member, provided he be approved by a majority of the Board of Directors.

Every person thus elected, shall sign the Constitution, previous to his being admitted to a seat in the Society.

Every member, at the time of sub-

scribing the Constitution, shall pay a sum of not less than *Fifty Cents*, and afterwards a monthly sum of *Twenty-five Cents*. A payment of *Fifty Dollars* by any member shall be deemed a full commutation for his monthly dues.

No person shall be eligible as an Officer or Manager, unless he be between twenty-one and forty years of age, and a member in full communion in some church.

The Directors shall employ no man as a Missionary who does not profess sincerely to receive the Shorter Catechism of the Westminster Assembly of Divines, as containing the system of doctrines taught in the Holy Scriptures.

Members found hostile to the object of this Society, or immoral in their conduct, may be excluded by a vote of two thirds of the members present at a regular meeting.

#### Officers of the Society.

Mr. Horace W. Bulkley, *President*.

Mr. Eleazer Lord, *First Vice President*.

Mr. Philo L. Mills, *Second Vice President*.

Mr. Oliver Wilcox, *Third Vice President*.

Mr. Eliphalet Williams, *Treasurer*.

Rev. Gardiner Spring, *Corresponding Secretary*.

Mr. Stephen Lockwood, *Recording Secretary*.

#### Managers.

Rev. Matthew L. R. Perine, Rev. Philip M. Whelpley, Dr. James C. Bliss, Mr. Stephen P. Brittan, Mr. Simeon Hyde, Mr. Alfred De Forrest, Mr. Peletiah Perit, Mr. Abijah Fisher, Mr. George Nixon, Mr. Andrew Taylor, Mr. George P. Shipman, Mr. James R. Maltbie, Mr. George M. Tracey.

Mr. James M'Call, Mr. Kenneth H. Fish, *Clerks*.

#### Honorary Directors.

George Griffin, Esq. Mr. Jonathan Little, Mr. John P. Mumford, Mr.



John R. Murray, Mr. Daniel H. Wickham, Mr. Rensselaer Havens, Mr. George Griswold, Mr. John Adams, Robert Sedwick, Esq. Elisha W. King, Esq. Mr. Zechariah Lewis, Mr. David L. Dodge, Mr. James Lovett, Mr. Heman Averill, Peter Hawes, Esq.

The prospects of this Society are very promising. Within three weeks from its organization, more than 400 gentlemen had been admitted Members. The Board of Directors, at their first meeting, unanimously resolved to employ Mr. Samuel H. Cox as a Missionary of the Society.

#### REVIVALS OF RELIGION.

*Extract of a Letter to the Editor of the Recorder, dated Bluehill, Me. Dec. 14.*

"There is an interesting spirit of inquiry in many towns in this region, and in some there are considerable revivals. In Bluehill, more than 160 have been added to the churches, since last March. In a small island in this vicinity, called Burn Coat, containing twelve families, twenty persons have lately become hopeful subjects of divine grace. In the island of Mount Desert, fifty have recently been added to the church.

"The wants of the heathen are not represented in vain. Considerable interest is excited for them in this quarter. In the society of the Rev. Mr. Fisher, though small, there is a prospect that *one* heathen child at least, will find the means of support. A society for this object has been formed among the Ladies, another among the Children, and another in the Academy."

*From the Concord (N. H.) Gazette.*

The moral condition of this town has experienced a very considerable change during the last year. There has been uncommon attention to Religion and moral instruction for more than a year. This attention has not been attended with any noise or disorder of any kind. Our village has not been at any time before so free from

dissipation and disorder. The result of this special attention to religion and moral instruction has been that 92 have made public profession of Religion, seven have been received from other churches, making 99. From this we are to deduct two that have been dismissed and joined to other churches; and one has been removed by death, making the amount of increase during the year 1816, 96. The whole number who belong to the church in this place is 314.

From a letter written to a Christian friend in New-York, it appears that a great work of Divine grace is manifest in the town of Charlotte, in Vermont. Many of all ages and both sexes are anxiously inquiring the way to Zion, with their faces thitherward. The work is peculiarly remarkable among children. In a school in that place the female teacher one afternoon discovered an unusual solemnity on the countenances of many of the children, which gradually increased and spread throughout the whole school, to such a degree, that before it was dismissed, nearly every one was found bathed in tears, and exclaiming—"what shall I do to be saved."

In a country town in New-England Mr. H. had lived to the age of 60, a very good sort of a man in the charity of his neighbours, and, in his own view, as good a Christian as others, who rely on their morality and good works to save them; he had been careful to wrong no man, a good neighbour, a kind husband, charitable to the poor, honest in his deal, punctual at meeting, and read his Bible sometimes on the Sabbath; all which he thought was religion enough to carry him to heaven—Thus life had glided on for three score years. It happened on a cold day in December, that the Pastor of the parish under whose preaching he had sat for more than 20 years, was returning from some pastoral visits, just at the close of the day, he saw Mr. H. chopping wood for the approaching Sabbath. Being

an aged man himself, he reflected that the time was not far distant when the blood of souls would be required at his hands, and that he had never seriously conversed with him and warned him of his danger; and being a plain blunt man who loved the souls of men and the cause of his Master: as these thoughts rushed upon his mind he turned his horse so suddenly as he got against Mr. H. that he stopped his work, with his axe raised over his shoulder in the act of striking another blow, and accosted him thus: "I want to know, neighbour H. if you have made your peace with God? Have you an interest in Christ?"—"Why, I don't think I have," "Well, isn't it time a day?—Good night."—"Isn't it time a day?" said Mr. H. to himself. The sun was setting, the winter was approaching, and the winter of life had already covered his head with the frost of age, and he had no interest in Christ!! and isn't it time a-day?

The faithful Pastor who had been sowing his seed in the morning and at evening withheld not his hand, had rode on some distance, when he chanced to look back and saw Mr. H. standing in the same position he left him, with his axe still over his shoulder pondering the subject in his heart; the Holy Spirit had applied the question, "Isn't it time a day?" It still sounded in his ears; this "was as a nail fastened by the masters of assemblies." It followed him to his bed, but he could not sleep: the sabbath came, but it was no day of rest to him; the Holy Spirit had convinced him it was time a-day; he went to see his minister in the anguish of his soul; for the first time in his life he thought himself a lost and ruined sinner; with deep contrition he sought an interest in Christ, and, although it was at the eleventh hour when he found it was time a-day, his Lord accepted him, and gave him that peace which the world had never given, and can never take away. This was the commencement of a revival of religion.

#### *New-Year's Gift.*

"The young men" in Blandford, presented on New-Year's day, to Rev. John Keep, their Pastor, THIRTY DOLLARS, to constitute him a Member of the American Bible Society, agreeable to the provision of its constitution.

It will be grateful to the friends of truth to be informed that, in Mr Keep's parish, there is a growing interest manifested in such charitable institutions. More than 130 dollars have been contributed, by the people, in aid of Christ's kingdom since the middle of last August; the morals and the manners of the people are manifestly improving, and between 50 and 60 are subjects of hopeful piety, as the fruits of the late merciful "out-pouring of the spirit" among them—*Springfield paper.*

The Young Ladies in Westfield, lately presented the Rev. Isaac Knapp, their Pastor, thirty dollars, to constitute him a Member for life of the American Bible Society. Are not such examples worthy of imitation?

#### ORDAINED,

In Wendell, on the 1st inst. Rev. Hervey Wilber. The services were as follows. Introductory prayer by Rev. Mr. Baily of Pelham: Sermon by Rev. Dr. Dana of Newburyport, from 1st Cor. 2. xiii. Consecrating prayer by Rev. Mr. Bloget of Greenwich; charge by the Rev. Mr. Estabrooks of Athol; right hand of Fellowship by Rev. Mr. Gates of Montague, and concluding prayer by Rev. Mr. Harding of New Salem.

#### *Died,*

At Austinburg, (Ohio) on the 23d of Nov. last, Capt. Erastus Austin, in the 30th year of his age. He left by will 25 dollars to support the gospel in Austinburgh; 50 dollars to educate orphan children at Bombay, India; 100 dollars to the Missionary Society of Connecticut; 200 dollars to the Foreign Mission Society; 200 dollars to the Ohio Presbytery to educate pious youth; and 625 dollars, to be disposed of by his brothers, to send the gospel to the heathen. He died beloved and lamented, triumphing in faith and a strong hope of a blessed and glorious immortality.